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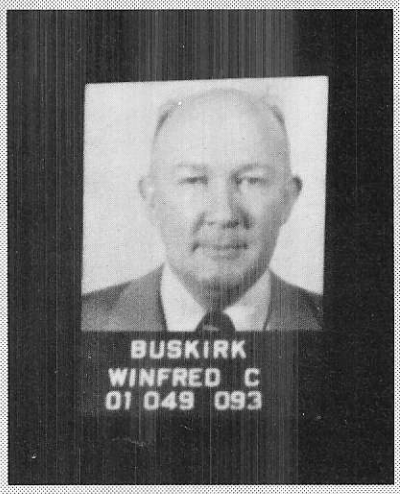


Photo of Dr. Buskirk taken in 1958 when he was teaching high school

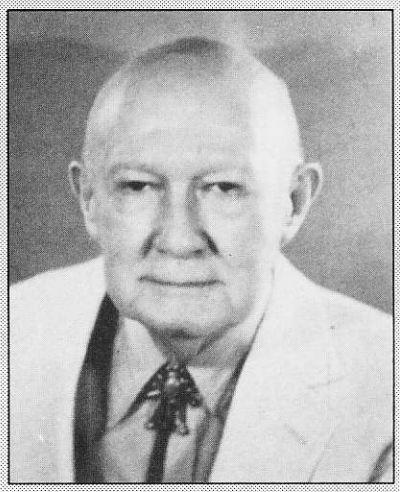
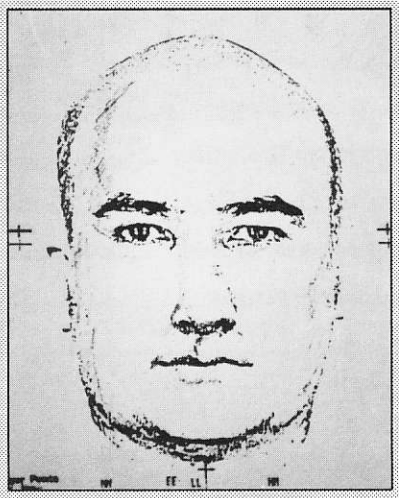


Photo of Dr. Buskirk taken in 1986 for his book on the Western Apache



Copy of original "Identikit" sketch of "Dr. Buskirk" by Gerald Anderson, based on his recollection of the alleged leader of the archaeological team in 1947

Dr. Buskirk and the Roswell archaeologists

INTERNATIONAL UFO REPORTER

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1910 - 1986

It is the persistence of the UFO reports, and the contents of those reports, that constitute the UFO phenomenon; it is this phenomenon that must be studied and its validity judged independently of any hypothesis of its origin. To do otherwise is simply not honest science.

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EDITORIAL

Ufology in crisis: two views

Not long ago a national poll found that belief in UFOs is down to 49 percent. An even more recent phone poll by *Time* magazine indicated 40 percent positive on the UFO question and 49 percent negative. Only 24 percent felt that aliens had communicated with people on earth.

These figures reveal a significant drop in the regard people hold for the possibility of UFO reality. What has happened to public confidence in this subject?

Over the past few years longtime UFO researchers have told me that ufology is not what it used to be. The types of reports that made UFOs such a high-profile issue decades ago now are few and far between. Outbursts occur now and then (most notably in recent times the Russian and Belgian waves of 1989), but the sustained occurrence of superior-quality sightings is a thing of the past.

To fill the void, many ufologists have been content to dwell upon lurid tales of underground UFO bases, abductions of thousands of individuals by aliens conducting genetic experiments, bizarre government conspiracies to hide the answers, and a host of other kinds of weirdness. UFO researchers who have advised caution and moderation are now labeled debunkers or, worse, government operatives meant to seed dissention in the UFO community. Many in the field have lived with these tales for years and have apparently become jaded by them, simply accepting them without demanding substantial supporting evidence. Those who take issue with these outrageous yarns find themselves on the receiving end of outraged criticism from those who cannot tolerate such questioning.

Scientists have become turned off to UFO research mainly by the lack of hard proof but also by an attitude of UFO proponents that the issue is already settled and that the entire world is dumb for not recognizing as much. Because UFOs are a transient phenomenon, scientific study is difficult under the best of circumstances. The evidence most often is anecdotal. The physical evidence offered for UFOs has never been decisive. No one report can said to be scientific proof of UFO existence. Intriguing and suggestive, yes; proof, no. Ufologists' insistence that scientists accept UFOs as proof of extraterrestrial intelligence, interdimensional entities, or whatever, is asking them to deny the principles that have guided us to the technology we had today. It is the major stumbling block to cordial relations between the two points of view.

The evidence for ball lightning happens to be quite similar to that for UFOs: transient, peculiar-looking, displaying apparent intelligence on occasion. Also there have never been authentic, indisputable photographs of ball lightning. Yet the scientific community takes seriously this area of research. Why? Because the claims of its proponents do not exceed what the evidence demands. Wild-eyed, breathless speculation about ball lightning by investigators of this phenomenon surely would have destroyed serious consideration of this area of inquiry by all but a devoted fandom of believers and, of course, the lucky eyewitnesses to the phenomenon whose valuable testimony would have been discredited by association.

Ironically, there has been a backlash by ufologists against the collective SETI programs by scientists to search for signs of extraterrestrial intelligence. The rationale is that ufologists can use the millions of dollars to promote the existing evidence that extraterrestrials are already here. Obviously the UFO community has not offered the proof to settle the issue, since it is still a controversy.

What would happen if ufologists were given access to the millions? Given ufology's track record, I see several possibilities: Select ufologists will be enriched with little or no scientific pay dirt to show for it. Or some will be encouraged to engage in fraud by manufacturing phony evidence to claim a piece of the pie. Those honest ones who will really try to use such money wisely will soon realize that as massive as the UFO database is, they can only hope to make a compelling *circumstantial* case for UFOs. Or a final possibility: use the funds to bribe an alien to defect to the human race.

Seriously, I am astonished at ufologists' criticisms of the scientific SETI program. One would think that *any* effort to verify the existence of intelligence on other worlds would be embraced by the UFO community, which is badly in need of positive connections to anything resembling a credible field of research. A common link between two often warring points of view, consideration of contact with extraterrestrials by scientists and ufologists, is actively being severed by ufologists simply out of a childish "You won't support me, so I won't support you." What if a signal is discovered and verified? Don't think ufologists won't be tripping over one another to attach themselves to this development. It certainly

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The search for the archaeologists

by Thomas J. Carey

■■ Thomas J. Carey, who has an M.A. in anthropology, follows the UFO scene from his home near Philadelphia.

Even as a youth growing up on the streets of Philadelphia, I heard the rumors. A flying saucer had crashed somewhere in the Southwest, revealing its alien crew of little green men. Such anecdotes typically made news for a few days, then went away for a few years, only to resurface again.

Unfortunately, in the wake of the crash hoax promoted in Frank Scully's *Behind the Flying Saucers* (1950), the notion of UFO crashes became so unacceptable that serious investigators rejected them *a priori*. Still, the rumors persisted, many of them traceable to the unkillable Scully story, which alleged a crash of an alien spacecraft near Aztec, New Mexico, in 1948. The Aztec tale was resurrected periodically thereafter, most notably in 1974 by retired Florida Prof. Robert Spencer Carr, who caused a short-lived media flap but could produce no credible sources to the alleged event. Later analyses of the Aztec crash by Mike McClellan (*Official UFO*, October 1975) and William Moore (*1985 MUFON UFO Symposium Proceedings*) should have exposed of it once and for all as the fabrication of two unscrupulous individuals. Like the cat with nine lives, however, the story has astonishingly come to life yet again in the form of another book, William S. Steinman and Wendelle C. Stevens' *UFO Crash at Aztec* (1987) and a related limited distribution monograph, Chuck and Vicki Oldham's *The Farmington UFO Crash* (1991), both anecdotal works based in whole or in part on the testimony of unnamed sources unwilling to be identified.

More serious investigations into the possibility that extraterrestrial hardware in the form of spacecraft (along with the bodies of unlucky crew members) may have impacted our planet in the recent past and been recovered by our government gathered momentum in the late 1970s. Veteran researcher Leonard H. Stringfield published a series of monographs on what he termed "crash/retrievals." Stringfield's works were compilations and collations of bits and pieces of information accumulated over the years and woven together by the author into a number of apparent crash/retrievals in various parts of the United States since the late 1940s. Again, lacking named sources, these works suffer accordingly, but they provided, and still provide, reference points for further research. In 1978 a major development occurred when a retired military eyewitness to an alleged crash/retrieval near Roswell, New Mexico, surfaced; unlike others, he was willing to testify publicly. A 1980 book, *The Roswell Incident* by Charles Berlitz and William L. Moore, recounted the story provided by more than 60 first- and second-hand witnesses, interviewed by Moore and Stanton T. Friedman, to the Roswell event.

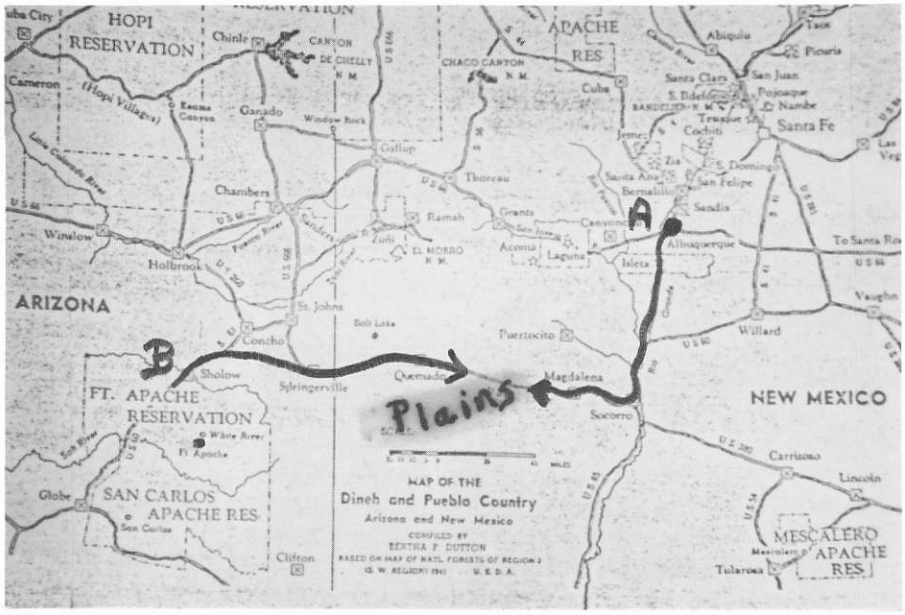
In the meantime I had lettered in three sports, graduated from high school, gotten my B.S. degree from Temple University, spent four years in the Air Force with a Top Secret clearance, became interested in and obtained an M.A. in anthropology from California State University, Sacramento, and spent several more years in pursuit of a Ph.D. in that discipline at the University of Toronto. Unable to secure a college or university position in anthropology, I have been employed for the past 12 years as a financial manager for a large insurance company in Philadelphia. In 1984 I became the Mutual UFO Network State Section Director for Montgomery County and, in 1991, for Bucks and Philadelphia Counties, as well.

Enter the archaeologists

It was *The Roswell Incident* that first made reference to a small group or team of apparent archaeologists—professional, student, amateur, or otherwise—who had been working on or near the extinct Pleistocene lake bed known as the Plains of San Agustin west of Magdalena, New Mexico, that early July day in 1947. Supposedly they had come upon a crashed disc with three or four of its dead crew members lying about and a U.S. Soil Conservation engineer, Grady L. "Barney" Barnett, peering over one of the bodies. Shortly thereafter, the Army arrived, secured the area, and physically escorted Barnett and the archaeologists from the site. Invoking national security, patriotism, duty, and perhaps future job security, the Army probably initially admonished, warned, and threatened these witnesses to forget what they had seen for all time. Even though he was a federal employee, Barnett would break silence three years later. The archaeologists, however, remained mum, perhaps because many World War II-era professional academics had been military officers bound by security oaths and

fear of loss of future government grants.

The ultimate source for the above scenario (related in *The Roswell Incident* and, more recently and with some differences, in Kevin D. Randle and Donald R. Schmitt's *UFO Crash at Roswell* [1991]), is Barnett, who told this story to close friends and relatives sometime after the event. Barnett died in 1969 at the age of 77 without being interviewed. As Barnett's story has been embellished through years of retelling, the archaeologists became a team from the University of Pennsylvania. How Barnett would have come by this information is unspecified, but it can be speculated that he spent a number of minutes with the archaeologists prior to the arrival of the military and perhaps several more minutes or even an hour or two with them as the Army led the civilians from the crash area. According to *The Roswell Incident*, a local cowboy and later Socorro County, New Mexico, sheriff, Lee Garner, remembered the archaeologists "especially" but thought that they were from Michigan and that some of the accompanying students might have been from Pennsylvania. Berlitz and Moore do not explain why Garner remembered the archaeologists "especially" or how he came by this information. One can conclude either that he was relaying to Moore and Friedman the story from memory as told to him by Barney Barnett or that he had had a direct encounter himself with the archaeologists at some point before, during, or after their most interesting discovery.



Map of eastern Arizona and western New Mexico depicts the possible routes that the Anderson family took from Albuquerque (A) and Dr. Buskirk might have taken from the Fort Apache Reservation (B) to the Plains of San Agustin on July 5, 1947.

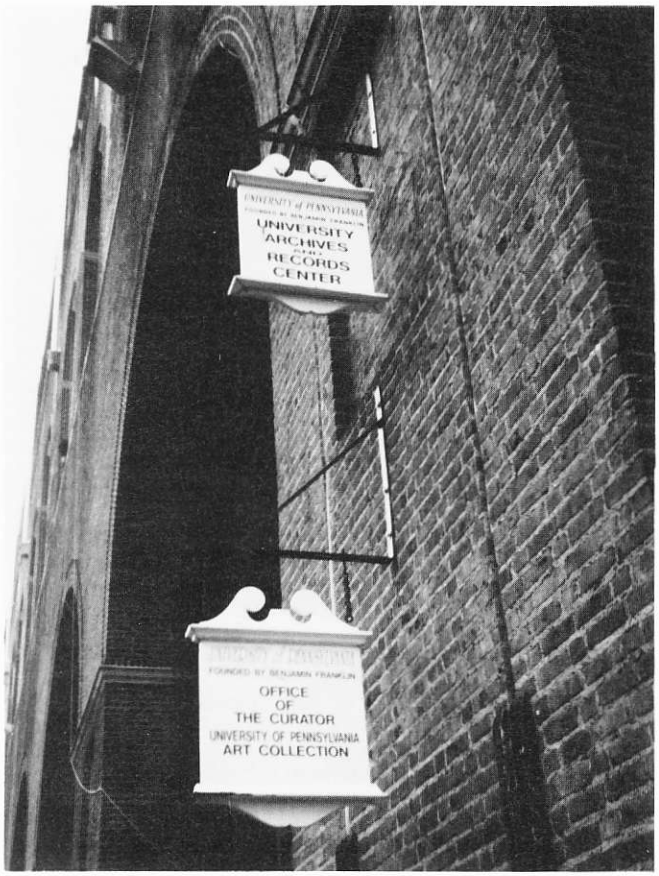
Adding apparent support to the notion that the archaeologists were from the University of Pennsylvania was the surfacing in early 1990 of an alleged firsthand eyewitness to the crashed disc and the bodies on the Plains of San Agustin. After viewing a segment about the alleged Roswell crash on the NBC's *Unsolved Mysteries* television show, Gerald Anderson, now 50 years old, of Springfield, Missouri, contacted the program. He was put in touch with Kevin Randle, who tape-recorded his story over the telephone.

Anderson was five years old in the summer of 1947, and his family had just moved to Albuquerque, New Mexico. On the very next day, Saturday, July 5, Gerald, his eight-year-old cousin Victor, his father Glen, his uncle Ted, and his 21-year-old brother Glen, Jr., drove 200 miles from Albuquerque to the Plains of San Agustin to look for a certain type of rock. While scouring the scrub landscape, the party came upon a strange device resting obliquely against a small hillside down in an arroyo. According to Anderson, the group first thought the object was a crashed airplane or even a bomb of some sort (New Mexico was the site of the first atomic bomb testing and the location of the only atomic bomb wing in the world at that time). On second look the Andersons realized it was like nothing they had ever seen before, a metallic disclike craft, a "spaceship." Anderson also reported seeing four small "doll-like" creatures lying in the lee of the stricken craft. Two or three were dead, and one was only slightly injured or not injured at all.

The account continues with the arrival of the archaeologists who were, Anderson says, from the University of Pennsylvania. Next on the scene was Barney Barnett with the military right behind him. Anderson also identified the leader of the archaeological expedition as a "Dr. Buskirk"—a tall, balding, easygoing man with a round, gentle face and a ruddy complexion—who, again according to Anderson, tried to converse with the one still-living alien in several different languages. The differences in the sequencing of the events at the crash site between the Barnett version and the Anderson version will not be discussed here. I have deliberately directed the focus of this discussion to the archaeologists in general as related by Barney Barnett and, from this point forward, in specific to the alleged leader of the archaeologists, "Dr. Buskirk," as named and described by Anderson.

The search begins

Having written to William Moore two years ago inquiring as to what investigations he had undertaken to track down the archaeologists and having received in return a spate of



In the University of Pennsylvania Archives, located under the football stadium on the Penn campus, the author learned of the existence of Winfred Buskirk.

information about the Fair Witness Project plus order forms, I called his coinvestigator into the alleged Roswell event, Stanton Friedman, to find out the current status of the search, if any, for the archaeologists. It was my belief that, because of my anthropological background and knowledge of the literature in the discipline, I might be able to trace the archaeologists via a paper trail, if one existed. All that I would need, I reasoned, would be a few scraps of information to point me in the right direction. Friedman provided me those scraps. He related that the archaeologists had not been located and that, with respect to Dr. Buskirk, "I have made hundreds of phone calls all over the place looking for him . . . so far, no luck." Friedman also gave me a photocopy of an "Identikit" sketch (used by forensic artists in police work) of Dr. Buskirk apparently drawn by Gerald Anderson after one of his recall/regression sessions with psychiatric social worker John Carpenter, also of Springfield, Missouri. It depicted a balding, middle-aged, round-faced man with a hint of an ear-flap and not much more. Written above the sketch were the subject's vital statistics: his name was "Adrian Buskirk," and he was in his late-30s to mid-40s; he stood about six feet tall and weighed in excess of 200 pounds; though balding, he had brown hair (what was left of it), brown eyes, and a "clean, ruddy, weathered" complexion. Friedman also suggested that the last name might be "Van Buskirk" instead of just plain Buskirk.

It was a starting point. I had a name and a face to go with it. If an archaeologist named Adrian Buskirk or Van Buskirk ever existed, I felt confident that I could find him through the anthropological literature. I could not wait to get to the library.

It is ironic, perhaps, that my search for Dr. Buskirk should be at the University of Pennsylvania's Museum of Archaeology, the very institution he was alleged to have been representing in 1947. Living in Huntingdon Valley, a suburb of Philadelphia, and working in the city itself, I had easy access to the University of Pennsylvania. Having taken several archaeology classes there in recent years, I knew the Museum Library well. My plan was first to establish Adrian (Van) Buskirk's presence on the University of Pennsylvania faculty or staff during the late 1940s and then, if he was still living, try to locate him through Penn's Anthropology Department. The Barnett/Anderson accounts indicated that he was an "archaeologist." Anthropology, however, is a broad discipline which includes such diverse specializations as primatology, linguistics, paleoanthropology (my own), ethnology, and archaeology. Figuring that to someone standing in the hot desert sun, the description "archaeologist" might actually have been used to describe an anthropologist or even a geologist, I conducted my research accordingly.

Locating the course announcements that describe each university department's course offerings for the upcoming academic year, the credits and prerequisites as well as the instructor for each, I was able to eliminate a Dr. Buskirk or Van Buskirk as a member of the Penn faculty or staff for the years 1946, 1948, and 1949. Curiously, the 1947 volume was missing. I would later find a copy in the University Archives which are located under the north stands of Franklin Field, the football stadium on the Penn campus. Dr. Buskirk was also absent from the 1947 volume, as well. Interestingly, someone had been there before me, for there was a yellow "post-it" tab affixed to the very page (the Penn anthropology faculty) that I was looking for. But who? Why? When? It was also learned that, during the period 1946-1949, Penn offered only one summer field class in archaeology (1948) which was conducted in Maine—nothing at all in the summer of 1947. Further, the Penn Department of Anthropology employed only one archaeologist concerned with North American Indians at the time, Dr. Frank Speck, who specialized in Eastern North American Indians and who died in 1950 at the age of 68.

One of the founding fathers of Penn's Anthropology Department, Alfred V. Kidder, had done work on Indians in the Southwest early in the century but by the late 1940s was engaged mostly in writing and departmental matters. There was no Geology Department at Penn in the late 1940s, but there was an Earth Sciences Department staffed by one lone faculty member—not Buskirk.

One of the great archaeology departments in the world, Penn was at that time building its reputation on its digs in the Old World, especially in Egypt, and in South America. In the summer of 1947, there were probably ongoing excavations in progress in those two areas and, perhaps, in the eastern part of North America but nothing in the American Southwest, including New Mexico.

Having eliminated Buskirk or Van Buskirk, if there was one, as a member of the University of Pennsylvania faculty or staff for any department at any time during the period 1946-1950. I turned my attention to other schools. But where to start looking? From experience I knew that publishing something, anything, in refereed journals in one's discipline is a desirable and respected endeavor, and the more arcane and technical, the better. It is all part of the publish-or-perish panic professional faculty in all American colleges and universities must heed to gain departmental positions. My plan was to research the archaeological literature of the 1940s and 1950s for anything written by or any reference to an Adrian Buskirk or Van Buskirk, concentrating first on New Mexico archaeological literature, then—if need be—expanding the scope to Southwestern archaeological journals and, as the final fallback, to the major national archaeological journals where the good doctor, unless he was a heavyweight in the field, was least likely to appear. Though I did not know it at the time, I would put my hands on the object of my search, Gerald Anderson's Dr. Buskirk, in the first 30 seconds of this phase of the search, the very first reference noted by me on a three-by-five index card.

The literature search revealed who was in the field doing archaeology in New Mexico in the summer of 1947 but failed to turn up an Adrian Buskirk or Van Buskirk in archaeology or anyone at all, anywhere, for that matter, with that name. Our subject, I concluded, was not a heavyweight or even a middleweight in the discipline. His total absence in the professional archaeological literature indicated to me that he was either a professional who somehow just did not publish anything (a rarity for a practicing archaeologist) or someone who got his degree, then for some reason left the discipline altogether, or a nonprofessional (an amateur archaeologist or "pothunter"). All of these would be difficult to impossible to trace through the literature.

Somewhat disappointed, I returned to the first reference that I had come across but had placed in my later-if-necessary pile. On the chance that Adrian Buskirk or Van Buskirk was a prolific writer, my first stop at the card catalog had been to see if there were any references listed under those names. There weren't any, but there was a reference card for a book, *The Western Apache: Living with the Land Before 1950* (1986), written by a Winfred Buskirk, the only Buskirk or Van Buskirk listed in the card catalog. The card indicated that Winfred Buskirk was born in 1908 and, as of 1986 (the publication date of his book), was still alive. I located a copy of the book in the stacks of the Museum Library and began to peruse its foreword and preface.

The work dealt with Apache subsistence economy and was a rewrite of the author's Ph.D. dissertation. He had received his Ph.D. in anthropology in 1949 at the age of 41 from the University of New Mexico in Albuquerque. Not from the University of Pennsylvania or another eastern university, but a local one—a difference from Anderson's story. Not an archaeologist but an ethnologist. A small point of difference, but one I did not consider significant for reasons previously stated and, according to the foreword of his book, Buskirk started out as an archaeologist but later became interested in how the Apaches made a living. Further, the age of the man appeared to be about right for Anderson's Dr. Buskirk; Winfred Buskirk would have been 38 or 39 years old in the summer of 1947.

The location was right, too. According to the preface, Buskirk and his wife spent the summer months of 1947 conducting field research for his Ph.D. at the Fort Apache Reservation in eastern Arizona. Lying roughly halfway between Albuquerque (Buskirk's hometown) and the Fort Apache Reservation were the Plains of San Agustin, within an easy day's drive from each even in 1947. All that was lacking at the moment was a photograph of Buskirk; the library copy I had lacked a dust jacket which may have contained such. Buskirk was looking more and more interesting. But surely, I reflected, someone must have already checked him out.

Dr. Buskirk, I presume

At this point in my investigation, having developed a number of names, including Winfred Buskirk's, I decided to compare notes with other investigators of the Roswell event. Other than Friedman and the enigmatic Moore, the only others of whom I was aware were Randle and Schmitt, whose book on the Roswell crash was about to hit the bookstores. Talking with Randle on the phone, I found him to be a wealth of information as well as a careful investigator. He related his attempts to locate the archaeologists but said their identities were still unknown. It became clear, however, that Randle and Schmitt had developed a network of friends and contacts in New Mexico willing to do some of the legwork if need be to track down leads.

I told Randle the names of various archaeologists I had culled from the library, including Winfred Buskirk. I said I had written to the publisher of his book for a dust jacket which, I hoped, would contain Buskirk's picture. After hanging up, I was satisfied that no one had yet recognized the potential significance of Winfred Buskirk.

About two weeks later a long brown cardboard tube from the University of Oklahoma Press appeared in my mailbox. In a state of high excitement I removed the dust jacket of *The Western Apache* from its mailer. For an instant I was afraid to open it up. Maybe there was no picture there at all. Maybe it wouldn't look like him. (I

had previously enlisted a local artist with an interest in UFOs to flesh out the original Identikit sketch supplied by Friedman and then age it to depict how Dr. Buskirk might have appeared later in life). But when I peeled back the flap of the dust jacket, I saw, staring back at me, the gentle face of Anderson's Dr. Buskirk.

The next hurdle: was Buskirk alive now, in 1991, five years after pubication of his book? Considering his age, that was certainly not a given. Using the information provided on the dust jacket, I located a W. C. Buskirk in the Albuquerque phone directory. Alas, when a robotic voice lifelessly reported that the number had been disconnected, I experienced a sense of deflation.

Though he felt the same, Randle promised that he would have one of his associates in Albuquerque try to contact Buskirk at his last known residence. When it was learned that the Buskirk residence given in the phone book was without visible signs of habitation, I plunged into outright depression. Did Buskirk know we were closing in? How could he have known? Randle reassured me that he would have someone try to trace Buskirk's present whereabouts through a friend in the Department of Anthropology at the University of New Mexico, but my feeling at the time was that Buskirk must have died or moved away to places unknown or at least unreachable by anyone looking for him. Even worse, I succumbed to paranoid fears that "they" (whoever they were) must have gotten to him and secreted him away just before we arrived to blow the lid on the cover-up.

All that passed two weeks later when Randle called to tell me Buskirk was alive. He had moved to another state the previous year. Since then I have talked with Dr. Winfred Buskirk on the telephone a half dozen times and have received several letters from him as well.

A soft-spoken, articulate man, he is dismayed that some people believe he is feigning ignorance of a UFO crash/retrieval on the Plains of San Agustin. Far from acting like a person trying to cover something up, Buskirk behaves more like a wrongly accused suspect who is trying to clear his name. He has answered every question put to him in the same easygoing manner and has provided us with leads (some names of whom we already were aware) for further inquiry into the mystery as well as vital information pertaining to Anderson. He has agreed to take a polygraph test. Buskirk believes Anderson to be, in his word, a "faker." In a letter to me, Buskirk remarks: "Now I know why seven or eight of you have been pursuing me in hopes of turning a reluctant witness into a cooperative one. I am sure some of you will forever believe that I am the evasive spoiler who could have provided the clinching evidence you need."

Buskirk, now 83, related the following information about himself. He was born in El Dorado, Kansas, in 1908. His father was a geologist, and the family lived in Utah and Wyoming while he was growing up prior to his moving to Albuquerque in 1939 to attend the University of New Mexico. He accompanied archaeological teams in 1939 and 1941 to the Fort Apache Reservation. During World War II he was an anti-aircraft artillery officer, leaving the Army in 1946 with the rank of major. He continued in the reserves after the war as an Army intelligence officer, retiring with the rank of lieutenant colonel. In 1950 he became a teacher of American history at Albuquerque High School and, from 1953 until he retired, also taught an anthropology class and sponsored an Archaeology Club. He received his Ph.D. in anthropology from the University of New Mexico in 1949 at the age of forty-one. His Ph.D. thesis was based upon his ethnological field work into the subsistence economy of the Western Apaches during the period 1800 to 1950 and was carried out at the Fort Apache Reservation in Arizona in 1946, 1947, and 1948.

Buskirk says that he and his wife, who accompanied him in his fieldwork, never left the Apache reservation during the summer months of June, July, and August 1947. He did not require a support team of assistants to help him in his ethnological research; therefore, aside from his wife, he worked alone. He states that he continued to teach American history and anthropology at Albuquerque High School until 1969 when he retired. His wife was also a high school teacher. He published nothing prior to or subsequent to *The Western Apache*.

He denies happening upon a crashed UFO while leading a group of students on the Plains of San Agustin in July 1947. In fact, he states that he does not believe the Roswell crashed UFO story at all. "How could [something like that] be concealed?" he asks.

After I had supplied Buskirk with Anderson's description of "Dr. Buskirk," he acknowledged, "He has tagged me pretty well." Buskirk describes himself as standing just over six feet; he has a ruddy complexion ("especially after being in the sun"), is bald (he admits to losing his hair while still in his 20s), has a round face (note the original Identikit sketch), is easygoing, and speaks four languages. "I could have asked your aliens questions only in [English], German, French and Spanish," he says.

Every friend and acquaintance I contacted had only the highest praise for Buskirk's character. He appears to be one of those rare individuals about whom one can find nothing negative to say. Compare this description with that provided by Anderson above, and the similarities are striking. Add to it the Identikit sketch by the hand of Anderson (as aged by my artist) which matches nearly perfectly the picture of Buskirk on the dust jacket of *The Western Apache*. (The picture shown on the cover is actually another proof from the same sitting as the one for the book.) One can reasonably conclude that they are one and the same person.

The Anderson file

The problem arises, however, when one considers just which Winfred Buskirk Gerald Anderson is describing.

Remember that Anderson was allegedly describing Dr. Buskirk as he remembered him at the 1947 crash site on the plains. Winfred Buskirk relates, however, "During the 1940s, I was still very thin . . . 150 lbs. or less with a thin face . . . my ectomorphic build made me look pretty skinny." (Note the 1941 picture of Buskirk.) It wasn't until later, the 1950s, that he put on some pounds and his face become somewhat rounder. Note the 1958 photo of Buskirk taken during the period when he was a teacher at Albuquerque High School. Of the three, it is this photo that most closely resembles the stated physical description and Identikit sketch of Dr. Buskirk provided by Anderson, not the thinner, 1940s Buskirk model.

If Buskirk was not at the 1947 crash site as he claims, what then was the connection between Anderson and Dr. Buskirk? The most reasonable conclusion to be drawn here, if Buskirk is correct, is that Anderson must have known, known of, or seen Winfred Buskirk during the late 1950s in order to have described "Dr. Buskirk."

Anderson would have been of high school age in the late 1950s. I already knew from Anderson's own testimony that the Anderson family moved to Albuquerque on July 4, 1947. The question then became, was he still there in the late 1950s, and if so, might he have attended Albuquerque High School where Buskirk taught? When asked, Buskirk said that he did not remember a student named Gerald Anderson. A picture of Anderson also failed to jog Buskirk's memory. The answer to our questions, it became clear, would be ascertained from what records were available at Albuquerque High School or Buskirk's own records. A check of the yearbooks at Albuquerque High School for the late 1950s failed to turn up a graduation picture of Gerald Anderson. Just when I was starting to feel depressed again, a communication was received from Winfred Buskirk who by this time was motivated, if not piqued, to try to get some answers to a real-life riddle and growing controversy at the center of which he now finds himself. He did some checking at his old school and ascertained the following:

"Gerald Francis Anderson was born 1 October 1941. In the fall of 1956, he enrolled at Highlands High School (south of East Central Ave.), but after less than a year moved to Indianapolis . . . Then on 2 (or 3) October 1957, he enrolled at Albuquerque High, stayed a little over a year, then checked out 3 (or 2) October 1958. There is no record of his transcript being sent elsewhere, so apparently he was a dropout. His Grade Point Average in Albuquerque was 1.1. . . . Now—at Albuquerque High he was enrolled for a semester of Anthropology. This was a course I taught in the fall, so he must have taken it in 1957-58 and, I presume, passed it with credit (I failed no one if I could help it) . . . I do not remember him or a thing about him, but he was in my class a half year."

So there it was. The connection, the missing link (to be anthropological about it), or the smoking gun (to use a Watergate-ism), as far as I was concerned. It could now be demonstrated that Anderson and Buskirk were at the same place at the same time in the late 1950s. If Buskirk is to be believed, then Anderson has placed his high-school anthropology teacher at an alleged UFO crash site 10 years earlier on the Plains of San Agustin where he—Anderson—was an alleged eyewitness as well. Anderson's description of his teacher, however, does not comport with how Buskirk would have appeared physically in the late 1940s but does comport with how he appeared in the late 1950s. A conclusion can be drawn from this that Anderson did not properly describe "Dr. Buskirk" at the alleged 1947 crash site because he never saw Buskirk prior to the fall of 1957 when he enrolled at Albuquerque High School and, perhaps, in Dr. Buskirk's very classroom.

As I have already noted, Buskirk was and is a respected, well-liked individual whose behavior suggests that he would like answers as much as we would. The only potentially disquieting line on his resume is his military connection. But I think we need not exercise ourselves too much on this score. Like every other able-bodied male at the time, he served his country during World War II and, like many others after the war, maintained a reserve commission until retirement. He currently lives in a community for retired military personnel. Buskirk says that after seeing an ad for the place in the newspaper, he and his wife thought, "It looked like a pretty good deal." So, late in life, they moved to a more appealing retirement environment.

What do I know about Anderson? According to Buskirk, he appears to have been a forgettable high-school dropout. According to his own testimony, he spent 12 years in the Navy and a few more as a paramedic in Colorado before moving to Missouri to escape the "druggy atmosphere" of Denver. A daughter, but not a wife, is mentioned, and, in order, he has apparently held the following positions: truck driver, truck driver instructor, police chief (how *does* one go from truck driver to chief of police?), deputy sheriff, and, most recently, security officer (for a bank, Brink's, a night watchman, or what?). He is also apparently now studying to become a deacon in his church. It is also known that Anderson was not unfamiliar with the subject of UFOs, having read books such as Erich von Däniken's *Chariots of the Gods?*, Berlitz and Moore's *The Roswell Incident*, and perhaps one or more books on abductions as well. He has variously rendered such cosmic musings as "We are not alone . . . [We have] plagiarized most of our technology from aliens. . . . What if God turns out to be an alien?"

In conclusion, if Winfred Buskirk is lying about his knowledge of a crashed UFO, I have not been able to find a chink in his testimony so far. To the contrary, he has provided valuable answers to some important questions with regard to Anderson's testimony. Does his service in the Army automatically call his veracity into question? Is he merely honoring a military security oath? How can we know that unless he states so, or additional witnesses

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The Roswell material

by Don Schmitt and Kevin D. Randle

■■ **Don Schmitt, CUFOS' director of special investigations, and Kevin D. Randle are authors of *UFO Crash at Roswell* (1991).**

Over the past several months we have been involved in activities connected with the publication of our recent book on the Roswell event. Though it has been difficult to continue the investigation during this period, we have managed to locate new civilian and military witnesses. Some of the most important are those who saw or actually handled the debris from the crash, and we have been fortunate to locate a few such persons. We report here on their testimony, all of which continues to confirm the extraordinary nature of the debris.

Before recounting this new information, we should note another recent discovery. We have learned of records that indicate that the first Skyhook balloon may have been launched on July 3, 1947, in New Mexico, the same day ranch foreman Mac Brazel first saw the debris. As many readers know, the Skyhook balloon project was highly classified in 1947 and for some years afterward. There is *no* evidence that this balloon came down on the ranch near Corona, New Mexico, where the crash debris was found. And the nature of the debris as described by numerous witnesses in no way matches the characteristics of a Skyhook balloon.

Nevertheless, we mention this as further evidence that we continue to seek a mundane explanation for the Roswell event. This work entails the continuing search of various government archives (such as those at Holloman Air Force Base) plus consultations with experts familiar with military activities of the early postwar era.

No explanation relying on terrestrial technology has yet been sufficient to explain the reported characteristics of the Roswell debris. In our book and several articles we have presented testimony from those who handled the debris, citing their recollections of its strange properties. The list of firsthand witnesses is long and varied, from Bill Brazel, son of the man who found the debris field, to the local sheriff, George Wilcox, and his deputies, including B.A. Clark, to members of the 509th Bomb Group, the Army unit at Roswell Army Air Field charged with the debris recovery.

The list, of course, includes Maj. Jesse Marcel, Sr., his son, Jesse, Jr., and his wife, Viaud. But it also includes Capt. Pappy Henderson, who told his wife Sappho about it and showed a piece to Dr. John Kromschroeder and William Lounsbury. And it includes Robert Smith who saw a small piece of debris as he helped load it onto C-54s which flew it from Roswell.

Then there are those like Brig. Gen. Arthur Exon, who though never seeing the debris became aware of it because he was stationed in 1947 at Wright Field in Ohio, where some material was taken. He learned then that the material was tested by various labs and could not be identified, even though the Air Materiel Command at Wright Field was responsible for the oversight of all technical developments for the military. Surely someone there would have recognized the material as mundane had it been of terrestrial manufacture, however highly classified the experiments that produced it might have been.

New witnesses

All of this has been reported before, but the list of witnesses to the material has now grown. One of those we have recently interviewed is Frankie Rowe. She saw a small piece of debris about a foot square in the possession of a New Mexico state trooper. Rowe said that she did not know exactly what the trooper had as he pulled the balled piece of metal from his pocket, tossing it to a table. There it unfolded itself with a fluid motion until it was as flat as the table top with no sign of a wrinkle.

According to Rowe, the trooper had been involved in closing one of the roads into the crash site but had managed, as part of his duties, to get in closer. He found the piece of debris at that time. When he displayed it to Rowe and a few others, he said little, just showed its unusual properties and then left. We assume that he eventually took the debris to the military.

Rowe said that what she remembered most was how the material returned to its original shape in a fluid, flowing motion. When we asked for a description, she said it was a thick, foil-like material.

Marian Strickland, a neighbor of Mac Brazel in 1947, told us that her daughter Sally Tatalini had seen a small portion of the material when Bill Brazel had shown it to her sometime in 1947. Brazel confirms that this is true.

When we interviewed Tatalani in December 1991, she remembered little about the material's appearance except that she had the impression it was dull in color, maybe gray, and that it was a small piece, not bigger than

a hand. She said, like so many others, that it would return to its original shape after being balled up. What impressed her most was that it would quickly become wrinkle free.

Asked for further details, she said that it did not seem metallic. It was stiff, like aluminum foil, and about the same color. She pointed out that since she did quite a bit of ironing she was impressed that it eliminated the wrinkles itself.

She was able to touch it but does not remember how it felt other than its general stiffness. She and Bill Brazel wadded it up and watched it unravel, and then Brazel took it home. She remarked that it was all right for Bill to talk about it because he hadn't been sworn to secrecy as his father had.

We have heard rumors that Bill Brazel had not surrendered all the debris he found after the recovery to the military (in 1949 to a Capt. Armstrong, in particular). Tatalini, in fact, said that she wouldn't be surprised if Bill still has a sample, a claim that Brazel insists is untrue.

From firsthand experience, one of us (Randle) knows that military personnel don't always follow orders, especially when those orders involve surrendering captured or recovered material to higher authorities (as one example, recall those who try to keep various weapons after their military service has ended). This principle holds true even for events that involve high security, including the Roswell recovery, as we have recently learned.

According to a new, highly reliable source, the officers at Roswell did not send every piece of debris off the base although their orders called for just that. Maj. Ellis Boldra, an engineer assigned to Roswell some time after the events of the summer of 1947, discovered samples of the material in the engineering safe.

He tested those samples on a number of occasions and showed them to other officers at the base. According to our sources, the sample Boldra had was about a foot or so square, but the sides were not exactly parallel. One man described it as looking like the bottom of a drawer which was fitted into a desk built to be angled into a corner.

The material, thin but incredibly strong, dissipated heat in the same manner, say our informants, as do the tiles on the space shuttle. Boldra used an acetylene torch on the material, which didn't melt and barely got warm. It did not glow when heated and once the flame of the torch was removed, it could be handled within seconds.

Boldra tried to cut it with a variety of tools but failed. No one remembers if he tried to drill through it. One of the officers who knew a great deal about metallurgy couldn't identify it as any type of known metal.

According to our sources, the material had been at the base as late as 1952. It was retrieved after someone, possibly Boldra himself, talked about the material and another officer who overheard the conversation reported it to the Pentagon. Orders were immediately issued to collect all the material and send it, by courier, to Washington, D.C.

The fact that the debris was still considered secret when discovered to be at Roswell at least five years after the original incident shows again how much importance the government attached to the Roswell event. The debris must have been so highly classified that it could not remain at one of the most highly secure bases in this country. This account demonstrates how ludicrous is the idea that the debris came from the recovery of a weather balloon of any type.

If the debris came from a classified project, it might still be considered secret in 1952. Those skeptics who propose such an explanation, however, cannot rationalize away the eyewitness descriptions of the debris we have published. The witnesses include trained military personnel who would certainly have recognized material as being terrestrial, even if somewhat unusual. In addition, no material in 1947 had the properties that the witnesses describe, classified project or no. One doesn't have to be a trained technician to watch material unravel and become wrinkle free after being crushed, but such an event remains vivid in memory years later.

We expect to have further reports for the readers of *IUR* in coming issues. These will include more accounts of the debris and other aspects of the recovery. We are still looking for a mundane explanation for the Roswell event, but the number of terrestrial causes has shrunk to approximately zero. For a detailed examination of the failings of these explanations, see the relevant chapters of CUFOS' *The Roswell Report.*

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* *Denotes firsthand witness to the debris*

Encounter over Siberia

by Richard F. Haines

■■ **Richard F. Haines, Ph.D., an *IUR* contributing editor, is a research scientist specializing in psychology and perception. His most recent book is *Advanced Aviation Devices Reported During the Korean War* (1990). The article that follows is one of a series of papers to appear under the sponsorship of the newly organized Joint American-Soviet Aerial Anomaly Federation (JASAAF).**

This report describes an aerial sighting of an unusual object hovering southwest of the city of Chelyabinsk in central Siberia between 3 and 3:30 p.m. local time on December 24 or 25, 1989. The pilot, an experienced jet instructor, saw a dark gray, cigar-shaped object while flying a two-seat L-29 single engine jet airplane. The sighting lasted more than eight minutes with the object in direct view for over four minutes. Within hours he experienced a strange crustlike coating over the exposed portion of his face. This sensation continued for over 11 days. There were no other air or ground witnesses or radar contact.

I was visiting Novosibirsk, U.S.S.R., in mid-February 1991 when I met the pilot, Vladimir Kuzmin, at Akademgorodok. Kuzmin, 39, has been an instructor pilot for 16 years and is the present commander of the Chelyabinsk Aeroclub (DOCAAF).

Chelyabinsk is a relatively large city in the central part of the Soviet Union with a population over one million. The administrative center of the region, it was founded in 1736. Situated in a broad and fertile region just east of the southern end of the Ural mountain chain (running north and south), this city lies on the Myass River and is at an altitude of about 150m above sea level. Major landmarks useful for flying include the railroad tracks and highways which radiate from the city, the rising foothills to the west, and the Myass River and associated lakes. Chelyabinsk boasts a flying club which meets at the airport, located near the village of Poza, 28 km south of the city. Several railway lines run through Chelyabinsk. One runs north to Sverdlovsk and south to Alma Ata while another runs almost due east and west. A third runs northwest to Kishtim.

The approved aerobatic flying area is about 40 km east-west by 25km north-south. The UFO was seen while Kuzmin was flying near the town of Emanzhelinsk. The object was seen almost due south of him nearer than the city of Chelyabinsk.

This region of the eastern Ural plains is heavily wooded with many small lakes dotting the countryside. These foothills of the Ural Mountains rise generally to heights of from 300 to 400m above sea level. A detailed map of the region shows numerous industries, mines, and various processing pants. There is also a governmental restricted area shown immediately north of Myass lying north and south along the Ilmenskiye Mountains.

Weather and sun position

During winter months the mean temperature in this region is minus 17 degrees C. with prevailing winds from the southwest and the south. During this sighting the weather was clear and visibility was unlimited. The sun was not very high above the horizon on a magnetic bearing of 221.8 degrees.

The airplane

The airplane was an L-29 single engine basic and advanced jet trainer manufactured in Czechoslovakia (Figure l). It flew for the first time on April 5, 1959. More than 3000 aircraft had been built by the beginning of 1974. It has a maximum speed at sea level of 615 km/hr (382 mph) and a maximum climb rate at sea level of 840 m/min. Its limiting Mach number is 0.75. Its empty weight is 2,280 kg (5,027 lbs.) and normal takeoff weight is 3,280 kg (7,231 lbs.). The L-29 is designed for either a crew of one or two persons. The rear pilot sits about six inches higher than the front seat pilot; the front canopy opens sideways while the rear canopy slides open. These canopies are thought to be made from a hard transparent plastic material (lexan). Normal electronics include VHF radio, radio and magnetic compass, artificial horizon, turn and slip indicator, radio altimeter and barometer, static and dynamic air pressure receivers and various others .

The sighting

The witness had taken off from the Chelyabinsk air field and had flown to the flight maneuver area described above. It was about 3 p.m. local time; there were no other

aircraft flying in the immediate vicinity. At an altitude of from 8,150 to 8,200 m at an indicated airspeed (IAS) of 250 km/hr, Kuzmin was descending at a 50-degree angle right-hand turn toward the north when he first sighted the object. He stated, "I was decreasing my airspeed and descending as I headed back to the airport from the maneuver area. I saw the UFO at about 500m lower than my altitude. I kept flying about a 30-degree right banking turn continuing through a 360-degree clockwise turn. Then I executed a 360-degree [left-hand] counterclockwise turn forming a figure eight [at a 45-degree bank angle). I was traveling at about 300 km/hr. Next I climbed at a 30-degree angle and repeated the vertical maneuver followed by a repeat of the two 360-degree turns, decreasing my IAS to 250 km/hr. Finally I did an inverted vertical dive through 360 degrees. The UFO didn't appear to move at all during all of these [flight] maneuvers. When I repeated a second 360-degree vertical dive I reached a position where I could see in the direction of the object, but it was suddenly gone.

Vladmir Kuzmin stands next to his L-29 jet trainer in Chelabinsk, U.S.S.R.

"When I turned my plane away from the position of the object I felt the presence of something or someone. . . It was a new and unpleasant experience for me. I felt uncomfortable whenever I was not looking at it. I saw no traces of smoke or anything else in the air surrounding the object."

Kuzmin also said, "The object appeared to be about three times wider than my thumbnail (held at arm's length) which is about equivalent to an air transport aircraft at that distance. It looked dark gray, like platinum. It always remained horizontal. I radioed to the airport tower to find out if they saw anything in my area. They checked their radar and looked visually in its direction but saw nothing. I didn't report the object to them. I also listened to my radio, but no one else flying reported it. I only asked them to let me know if there were other aircraft in my area."

This estimate is obviously in error—it is too large—since angle is equivalent to about four degrees' diameter. The witness said he estimated the distance to the object to be about 18 to 25 km.

The witness' drawing of the object shows a cigar shape with a length to thickness ratio of eight with slightly rounded ends. It remained in a horizontal orientation throughout the sighting. He reported no unusual electrical system problems or other deviations related to magnetic fields during this encounter, and his radio continued to operate normally at all times.

The total sighting duration was about eight minutes and 20 seconds. The pilot was looking at the UFO through the transparent canopy for a total of about four minutes, 10 seconds. He remarked, "I didn't feel dizzy or have an upset stomach after this event. My face felt hot [to the touch]. I don't remember having any particular dreams after the sighting."

Skin rash

The pilot said that soon after landing at about 3:45 he noticed that his face was becoming coated with a red crust of soft skin (something like a heat scald). It also began to feel unusually sensitive to the touch. Soon, within a day, the skin thickened into a soft crustlike material which entirely covered the part of his face that his black leather flying helmet did not cover during the flight. He said, "It was not like a sunburn." The pilot gave this helmet to me. It is hand sewn with built-in ear phones covering each ear, a throat microphone, and a pair of 85-percent transmission gray-gold sun goggles (which were not covering the eays at the time).

Discussion

The pilot's strange crustlike rash on the exposed areas of his face deserves further comment. The transparent canopy of this airplane is made of lexan which blocks a large proportion of ultraviolet radiation which is known to produce sunburn. Therefore, it is unlikely that this rash

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Truth, UFOs, and the Clarence Thomas hearings

by Budd Hopkins

■■ **Budd Hopkins heads the Intruders Foundation. He is the author of *Missing Time* (1981) and *Intruders* (1987).**

Every now and then an issue comes before the public that, though apparently unrelated, graphically illuminates the problems we have in examining the truth of various kinds of UFO reports. The hearings on Clarence Thomas' fitness to be an Associate Justice of the Supreme Court represent such a situation. I am not concerned here with the hearings' partisan political aspects or Judge Thomas' judicial opinions; I am interested only in the issue of truth as it arose with the testimony of Prof. Anita Hill. (In fact, both Hill and Thomas are politically conservative Reagan Republicans who supported the Bork nomination to the Supreme Court, so the political differences between them are moot.) But these two respected individuals presented diametrically opposite versions of the truth. Since one of them is clearly lying, it is here that analogies with the investigation of UFO reports come into play and useful lessons about truth-seeking can be learned.

The unwelcome news

Let us begin by examining the broad sociopolitical context of the two antagonists. Clarence Thomas, a prominent bureaucrat and recently appointed appeals court judge, obviously represents the official, mainstream status quo. (In my analogy he stands for the comfortably entrenched scientific and governmental establishments.) Like Judge Thomas, Anita Hill is also a mainstream individual, a tenured law school professor, well respected in her profession. She and the judge, eight years apart in age, are otherwise remarkably similar in their political and social backgrounds; in their minority racial status they are identical. And so, apart from their gender, the primary difference between them lies solely in the nature of their completely opposed versions of the truth. In my analogy, Prof. Hill represents a messenger with dramatic news, information that radically challenges what might be called the comfortable, conventional view. In effect she is announcing that one accepted reality—Clarence Thomas as a moral, upstanding official—is in fact totally different from what it seems. By implying that this stable, orthodox personage has a lying, aggrandizing, sexually harrassing side, she finds herself in a position familiar to that of the UFO abductee who brings an even more unwelcome message. In pointing out the disturbing idea that scientific reality is not as it has been represented, the abductee raises suspicions about our most trusted concepts. If we can't believe our most respected, conventional scientists, whom can we believe?

Hill, after her shattering revelations about Thomas, found herself facing the same kind of uphill battle against entrenched opinion as UFO abductees and researchers face in their many dealings with government-approved scientists such as Donald Menzel, Carl Sagan, and Edward Condon. The argument in both cases all too often shifts from the search for truth to attacks upon the honesty, intelligence, and emotional stability of those on the minority side. A subtext of Hill's accusation has to do with the usual silence of sexual harrassment victims because of their justifiable fear of reprisal and ridicule. The all-too-common reaction of their usually male supervisors and employers is a powerful deterrent to truth-telling. At the hearings the pro-Thomas senators, who acidly demanded to know why Hill had been hesitant to come forward with her sexual-harrassment charges, provided, by their bullying behavior, the answer to their own question. I know of one anti-UFO ideologue, a master of character assassination, who in an exactly parallel way fiercely demands that abductees explain why they've hesitated to report their accounts to—of all places—the same government agencies that deny the existence of UFOs. The situation Hill found herself in and the positions of UFO witnesses like Debbie Tomey, Travis Walton, Betty Andreasson, or Charles Hickson are all too tragically similar.

To buttress a UFO-abduction account, a UFO abductee can present corroborating witnesses for at least some aspects of her bizarre experience, just as Hill did to support her allegations about Thomas. And like Hill, the abductee can point out that she has nothing to gain by making such personal claims about essentially frightening and demeaning (UFO) encounters. The stage should therefore be set for what rational minds might expect: an investigation to determine the truth. There are witnesses to interview, leads to be followed, evidence to consider. Unfortunately, such an objective, serious investigation of

both sides of the controversy is unlikely in either case because only one side desires it. The entrenched side does not like to look into potentially damaging challenges to its authority.

The Thomas-Hill confrontation offers a perfect example of the problem. Efforts were properly expended to see if Hill had been, in any period of her life, a provable liar, and no evidence was presented to support that notion. And yet no such effort was made to test Thomas' credibility. As the mainstream figure, he was taken at his word when he offered no more than simple denials. Judge Thomas lied at least once during the hearings—and probably several other times—but since he was the status quo figure, these lapses were overlooked.

For example, he stated under oath that he had never discussed Roe v. Wade (the Supreme Court's famous decision on abortion) with anyone, a statement that appeared at the time as inconceivable to most objective observers, and probably a self-serving lie. But days later he stated that he had discussed Roe v. Wade with Prof, Hill! (No members of the Senate panel questioned him on this blatant and important contradiction.) Thomas also claimed to have no opinion on the issue of abortion, going so far as to say that his earlier speeches on the subject from the pro-life point of view were not to be taken seriously at the present time. The unmistakable implication of these statements was that Judge Thomas desired the nomination so intensely that he was willing to perjure himself to achieve it.

Lie styles of the famed and powerful

Let us pursue my analogy to the attitudes of government and mainstream science to the issue of UFOs. In the so-called Roswell incident Gen. Roger Ramey, with the same apparent sincerity Judge Thomas exhibited in his assertions before the committee, assured the press in July 1947 that the highly unusual wreckage that had been found in the New Mexico desert was that of a mere weather balloon. In the 1960s, the general in charge of America's early-warning radar system said, with a straight face, to interviewer Walter Cronkite that his radar operators had never observed anything they could not identify—even though the Air Force at the time carried a number of radar "unidentifieds" in its own Project Blue Book files. Over and over again, orthodox generals, scientists, and government spokespeople have denied the existence of any credible evidence suggestive of the physical reality of anomalous flying objects. Many highly placed, respected, presumably trustworthy authorities have been able to look the press or the TV viewer directly in the eyes and issue completely untrue or misleading statements about the UFO phenomenon. They have often spoken with the same apparent sincerity that Judge Thomas was able to muster when, for example, he claimed he had no opinion on Roe v. Wade and described his totally innocent behavior around the attractive young women in his office.

Had Thomas admitted that he was a man with normal sexual appetites, that he was in his early 30s at the time of the incidents, and that Hill was beautiful; had he gone on to admit that he had made some sexually pressuring statements to her that he now regrets, especially considering his position as her boss, one might have believed that he was indeed a truthful man, no more flawed than many of the rest of us. La Rochefoucauld once said that none of the sins we commit are as reprehensible as the means we use to conceal them from others. If Thomas had admitted his serious human failings in a private session to the Senate panel, he could have retained his stature in many people's eyes, but his unequivocal denials and his tense, feigned sincerity constituted in the long run the greater sins.

In a parallel way, Dr. Condon should have told the complete truth in the introduction to his committee's report, admitting that while it was his personal opinion UFOs do not exist, this conclusion was far from unanimous. He should have then gone on to state that several of the scientists on his committee believed there was solid evidence supporting the existence of some kind of anomalous craft, and that the issue required further investigation. Finally, he should have informed the public that a solid percentage (about 30 percent) of the cases his staff had looked into were still unexplained. Had he done so, his scientific reputation, like Clarence Thomas' earlier reputation for truth-telling, would have been intact. Condon's "sin" of ignoring the UFO evidence was perhaps a minor lapse in a settled, elderly man, but misleading the public about the real results of his committee's findings was a major sin.

The issue of motive must be addressed in both analogous situations. Judge Thomas had an obvious motive to lie to save his lifetime appointment to the Supreme Court. With regard to the UFO issue, the government has a logical reason to conceal its knowledge of the UFO evidence: it may, with cause, fear national panic should the truth be told and military impotence be admitted. Mainstream science has a reason to ignore the existence of UFO evidence because of a reasonable fear of having been wrong—tragically wrong—about many of its basic tenets. When scientists have achieved renown among their colleagues, tenured positions at universities and remunerative government grants for research in their fields, those scientists have a serious personal interest in denying the existence of any evidence that might drastically challenge scientific theory as they have taught and written it over the years.

But if Judge Thomas or Gen. Ramey or Dr. Condon had clear-cut motives to dissemble, what about the other side? Why would Prof. Hill make up the story she did? Why would someone who has so much to lose and so little to gain leave a secure, middle-class academic life to

make public the charges she did? Why would a respected scientist like James McDonald risk his reputation by opposing Condon's blithe dismissal of UFO reality? Why have so many equally secure, established, even conservative citizens come forward to report their "unacceptable" accounts of UFO abduction? If these admittedly outrageous accounts are lies, what is the gain? The personal pain and risks are obvious, so why do it? Can it be as simple as this—that UFO abductees, like Prof. Hill, believe that the truth is so important, and the stakes finally so high, that truth must be told?

The issue of polygraph testing must be discussed in this context. The critics of this technique universally make the same point about its efficacy: though it is difficult to lie deliberately and pass a polygraph test, it is all too easy to tell the truth and fail. (In fact, one critic claims that truth-tellers have about a 30-percent chance of failing.) To pass a polygraph, then, is significant; to fail one, less so. When issues of truth are raised, it is the challengers to orthodoxy who most often take and pass such tests. The supporters of the comfortable mainstream are hardly ever asked to do so, and in the rare times when they are so challenged they usually refuse to be tested. Thus we have Prof. Hill volunteering to take a polygraph test and then passing it, while Judge Thomas and his supporters proclaimed it demeaning even to consider such an option. One of his supporters even called it a "cheap trick."

Naturally, in 1947 no one asked Gen. Ramey to take a polygraph test about his "weather balloon" explanation in the Roswell incident. It is always the challengers to mainstream beliefs who are willing to prove their credibility. Such a pattern is significant when we try to decide whom to believe.

We must now consider the precise content of these outsiders' claims against orthodox belief. Hill testified that Thomas pressured her to go out with him, bragged about his sexual prowess, and repeatedly described what she considered obscene sexual images in her presence. Unpleasant stuff, actually, material none of us wants to believe of a prominent public figure. UFO abductees allege they have been paralyzed and abducted against their will by the occupants of UFOs and that unwanted physical examinations were carried out upon their bodies. Ugly stuff. The public's faith in the status quo leads us, generally, to reject such allegations, particularly when credible politicians and scientists assure us no such events actually happened. No one—either Judge Thomas or the abductees or the generals or Hill or government spokespersons—wants any of these things to be true. The weight of desire and hope is against these events as having actually occurred. No one wants a Supreme Court nominee to be revealed as a self-serving liar, nor an Air Force general to be shown as unworthy of the people's trust and respect, nor an esteemed scientist to be caught deliberately misrepresenting the findings of his own scientific committee. In the Thomas case, not only was there a nearly universal wish to accept this African-American's personal credibility, but he had on his side the massive authority of the President of the United States who proclaimed him the single most qualified person in the country to be appointed to the Supreme Court.

The testimony of the defamed and powerless

On the other, nearly powerless side, there is only the sworn testimony of an obviously intelligent law professor, supporting statements by her colleagues attesting to her character as well as, apparently, statements from two other women alleging Thomas' sexual misconduct. In many cities across the United States abductees meet together in small support groups, sharing their strikingly similar recollections and the sad knowledge that establishment scientists will not even deign to listen to them. In the case of the Roswell UFO crash, over four decades after the event there is only a group of ranchers and their families, some aging military officers, and a few other civilians to challenge Gen. Ramey's statements about the alleged weather balloon. And yet in all of these cases these unsettling allegations about official lying are most probably true. Truth, we have learned, and the realms of power have no necessary connection.

In our examination of mainstream orthodoxy and the fragile, individual challenges brought against the veracity of some of its important figures, another aspect must be considered: the tactics employed by each side when the battle is joined. For their part the challengers place all their emphasis on the simple truth of their assertions. The female employee tells how her boss talked to her about pornographic films he has viewed, the abductee reveals the long gash on her back that was not there before her abduction, and so on. But officialdom chooses to attack the character of the challengers and to divert attention away from an examination of the evidence they have presented. There were many such diversionary attempts in the Thomas case: Hill must be "fantasy prone." She must be a spurned woman who made advances to Thomas and was rebuffed. She may be doing this for some obscure financial motive. She is perhaps a tool of left-wing conspirators. And so on.

Though these diversions were apparently effective, the tactic that worked best for Thomas was his charge that the very existence of the investigation was racist. One radio phone-in poll had been running about 70 percent against him until he claimed to be the victim of a "lynching" and referred to the investigation of the charges against him as "racist opposition" to "uppity blacks." With attention diverted from the issue of the truthfulness of his denial of sexual interest in Hill, racism —a loaded but irrelevant issue—took the forefront and fired the emotions of Afican-Americans across the

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Round and round in the circle game

by Jenny Randles

■■ Jenny Randles, an *IUR* contributing editor, is active both in ufology and in crop-circle research in her native England. Her most recent book is *From Out of the Blue* (1991), a comprehensive examination of the Rendlesham UFO case.

Under the heading "The Men Who Conned the World," England's *Today* newspaper launched a story set to rock cereology (the study of crop circles) to its core. The date was September 9, 1991—destined to mark a turning point in the 11-year history of the increasingly fractionalized and ferociously heated search for a solution to these beautiful yet wonderfully mysterious patterns.

The story concerned two elderly artists, Doug Bower and Dave Chorley (hereafter to be referred to as B/C), who alleged that they had fabricated most of southern England's significant crop-circle formations, which had turned the counties of Hampshire and Wiltshire into the center of the mystical (and to no small measure the ufological) universe. Inevitably, if it was true, an awful lot of people would look foolish, though the huge sums earned by best-selling books would no doubt be a compensation. The question was—and remains—whether this incredible admission is fact or yet more friction added to the already abrasive debate.

By delicious irony, the night before the B/C revelations were being sprung on the British research community, a UFO conference in Sydney, Australia, was concluding. I gave a lengthy interview to the respected science program *Beyond 2000* explaining why, in my view, hoaxing played so large a role in creating the massive numbers of fantastic shapes and patterns. Indeed I remarked that some serious researchers doubted that most cereologists, their assertions notwithstanding, could easily differentiate between a hoaxed and a real circle. I also emphasized that, in all probability, *all* the complex formations were fakes. True circles were relatively uncommon, and they were simple patterns probably caused by meteorological forces.

Here are my reasons for holding these views:

(1) Though I have visited Hampshire and Wiltshire where most of the British circles form, my personal case studies have focused in the northwest and north midlands. Of the 20 circle cases I evaluated firsthand prior to 1991, I found suspicious features in more than three-quarters and concluded they were likely hoaxes.

(2) The research Paul Fuller and I reported in our book *Crop Circles: A Mystery Solved* (1990) had shown clearly that the crop-circle data before 1980 were small in number, simple in design, international in scope, and (most significant of all) *not* focused for Britain in Hampshire and Wiltshire. While it is conceivable that the phenomenon simply changed after 1980, it is more likely that the recent massive outbreaks in that region had sociological causes, such as hoaxes concentrating on the place where circle researchers were congregating and publicity was intense.

(3) None of the historical cases we had uncovered for the book (or found since writing it) was of anything more complex than a possible quintuplet. The vast majority of a solid database of over 50 good cases consisted of single circles and rings. In more recent years complex formations abroad apparently *postdated* the arrival and publicity for pictograms in the United Kingdom.

(4) We also now had an excellent database of over 30 eyewitness accounts of crop circles actually forming. By statistics—given the rising totals of complex patterns—*someone* should have seen a complex formation as it appeared. Nobody had. The eyewitness data offer only the most basic forms.

B/C say they got the idea to fake the circles from the patterns in the Tully area of Far North Queensland. Bower lived in Australia at the time and, when he came to England, met up with Chorley and cooked up the hoax in 1978. The media stories actually carry a claim that the two got the idea from *fake* circles placed inQueensland fields. Some even hinted that they made the Australian circles. Neither of these statements appears to be correct.

So far as it has been possible to verify anything from B/C, it seems they insist that they did *not* fake the Queensland circles, and while they are sure copycat hoaxes were made in Queensland (there was indeed a wave of events in the summers of 1965 and 1966), some of the initial cases could have been real. This confirms Bill Chalker's excellent field study over 20 years ago and affirms the story I found in the area (again by delicious irony on the very day the B/C story broke in Australia, I

had flown to Cairns). Circles have, in fact, continued to appear sporadically in the marshy rain forest areas of the region.

The B/C story has had global impact, but the two men are by no means the first confessed tricksters. Fuller and I have found hoaxing has been present from the start of the circle mystery. It has also caught out key circle researchers of all descriptions.

A quintuplet (then the most complex pattern known) was faked in August 1983 by one national newspaper attempting to catch out the rest. Only diligent investigation by ufologists uncovered the fact, and a public confession was squeezed out years later. So far as I can tell, plenty of cereologists considered that case to be real at the time.

A ringed pattern was formed in broad daylight in 1986 on a busy Sunday afternoon when cereologists aplenty were gazing awestruck at an identical formation right next to the copycat fake. The British UFO Research Association (BUFORA) pieced some clues together to show it was a hoax; still, most people fell for it.
The words WE ARE NOT ALONE formed in large letters in Hampshire in 1986. Some cereologists refused to condemn them as blatantly hoaxed right up to B/C's apparent confession that they put them there. Of course, as Fuller remarked early on, true aliens would have said YOU, not WE, are not alone.

The BBC-funded site fell victim to an infamous hoax in July 1990, with predictable consequences for the subject's image.

Throughout 1991 many cases have turned out to be hoaxes. The percentage accepted as genuine by some serious cereologists is low—so low that it would stagger many of you. Speaking only for myself, I place the authentic figure as low as 10, or maybe lower. I have no doubt that there were fewer real circles this past summer than in any previous summer for five or six years.

Set-ups and rationalizations

In 1991, apart from B/C's revelations, two leading figures on both sides of the circles debate took their lumps. Both scientist Terence Meaden (originator of the vortex theory of circle-formation) and Busty Taylor (the pilot and man behind many of the pictures in Colin Andrews and Pat Delgado's *Circular Evidence* [1989]) gave filmed interviews which pronounced as genuine a circle at Clench Common, Wiltshire. Taylor even "successfully" dowsed this one on camera. Unfortunately, he and his associates were then presented with the news that they had been set up. The filmmakers (for a Channel 4 science series with a consistently negative slant on anomalous claims) had secretly filmed a group called the Wessex Skeptics (part of the British equivalent of CSICOP). They had fairly crudely faked the complex pattern at night.

Meaden wishes me to point out mitigating circumstances. He was shown the site weeks after the fake, noted human damage, remarked on it, and was falsely assured by the farmer that later sightseers had done this. The farmer also admitted that he found evidence of the hoax carelessly dropped in the field and removed it before the film crew arrived with Meaden or Taylor. In fact, according to Meaden, the farmer has said that if he had known how many lies he would have to tell so as to ensure the success of the fraud, he would never have agreed to the experiment. Even the Wessex Skeptics concede the incident proves little.

Nonetheless it is a salutary lesson (and one I believe Meaden has now learned). Clearly it *is* possible for hoaxes to pass undetected. But if it is so tough to tell real from fake, how can we be assured that any case is real?That question requires far more consideration than before. This is the best news to emerge from the debacle. It may actually be the kick up the backside cereology has long needed. Even better, it may drive the media and the sightseers away, dampen the enthusiasm of the many other hoaxers who are doubtless also creating circles, and take us back to a position where we can study the *real* phenomenon, not waste most of our time giving interviews to the press and chasing phony evidence.

Though I am sorry to say it, I am unconvinced that the circle hysteria will die all that easily. Too many vested interests are tied to it by now.

Today apparently verified B/C's revelations by going out with them for a week and watching them fake circles. Only then did it decide to invite Delgado to view a circle B/C had produced near Sevenoaks, Kent. Delgado pronounced it real (his exact words supposedly were, "No human could have done this"), and when the reporters told him the truth, he was, so the account goes, devastated.

One does not know how implicitly to trust *Today*'s front-page quotes, but if we are to take them as generally accurate (I have not seen them challenged), Delgado went on to say everybody had been conned, the breaking of this story would wreck thousands of lives, and it was a relief it was all over. But he insisted that the circles had done much good for some people, and—in the most astounding quote of all—he asked the two hoaxers, "Couldn't you just tail it off with a couple more next year?"

When Andrews arrived on the scene, Delgado urged him to sit down because he had "100-percent bad news." Delgado supposedly told *Today*, "There's no doubt your test proves they are hoaxes." Andrews was less immediate in his response, but after the two cereologists got together, they effected a rapid turnaround. In public statements a day or so later, they said they found it hard to accept B/C's claims. They added, sensibly enough, that more tests were needed. The hoax technique claimed by the two men was a common, fairly crude one, but as yet no cereologist has seen them fake a circle at night. In short, according to Delgado and Andrews (who *Today*

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would be a major boost to UFO research.

With virtually no real connections with the scientific establishment, ufologists have taken to the media: radio, television, and the press. The public court of opinion has always been easier to deal with than science's. The standards are lower. They are so low, in fact, that anyone can claim to be a UFO authority with no credentials, or phony ones, and say whatever he wishes—the wilder the better. Media people seldom know much about such a nonmainstream topic and often do not challenge what is being said. Consequently the most astounding absurdities regularly get showcased to audiences of millions. One two-hour national television show achieved lasting notoriety after asserting that aliens love strawberry ice cream and ancient Tibetan music. A number of otherwise interesting observations were blown out of the water by one or two stupid remarks, and legitimate UFO research got pushed into the background. The public doesn't know any better because it depends on the media to tell them things. So the ufologist becomes a star, the media are in charge and out to entertain rather than inform, and the public is there to suck it all in.

It is a rare event for a ufologist to appear in a public medium, whether before a camera microphone or a reporter, and to be pleased with the result. A common pair of complaints is: "I didn't have enough time" and "they didn't ask good questions."

Media people are experts on the public. They know what people are interested in, what they are looking for when they sit in front of the television or radio or read the paper. People look for world news in 30 minutes, minus time for commercials, as represented by the evening newscasts. They want to be entertained after a hard day's work. How can one hope to present a topic so complicated, convoluted, and controversial as UFOs in an understandable way within a very limited time frame, and sandwiched between dog-food and tampon commercials? Many times I have been interrupted in the midst of making what I thought were important points by moderators extolling the virtues of nose sprays or corn removers.

Ufology has problems, big problems, in the quality of information presented to the public, and in relations with the scientific community, the government, and the media. Not all of the problems are the fault of UFO researchers, but many are. Quite frankly, if present-day ufology were a car, I'd call it a lemon and demand my money back. It has been riddled with mistakes, misinterpretations, misrepresentations. Unethical and illogical characters are tolerated. Ufologists are wasting resources waging battles in court with each other in an attempt to win on the legal front what couldn't be won in the arena of scientific debate.

Something is wrong with ufology. It has become an easy target, ripe for the picking by critics of its proponents' methodology. The public's apparent disenchantment with UFOs is not the government's fault or the media or debunkers'. Ufology must take the blame for not providing a product that will withstand the tests others apply to it. It is not up to reasonable standards.

Depressing, isn't it? So what are we going to do about it?

My suggestion: abandon all attempts to defend answers to the phenomenon. Get back to basics and investigate an *unexplained* phenomenon. UFOs may be spacecraft from another planet, but until you can prove it with solid evidence, restraint is a virtue and may save our subject from a painful death.—*Barry Greenwood*

As *IUR* editor I decided to run Barry Greenwood's remarks at the front of the issue not because I agree with everything he says—I do not—but because the words of this respected ufologist, coauthor of the classic *Clear Intent* (1984) and longtime figure in Citizens Against UFO Secrecy (CAUS), merit a hearing. Concerns about ufology's current state are being echoed widely in private conversation and correspondence among serious UFO researchers. It is time that these issues be aired in print.

In the 1950s the pioneering figures of this subject fought to define ufology as something other than a vehicle for the veneration of Space Brothers. In our time, sad to say, the kookiness has returned, though now in different form. Today we struggle to extract our field from the clutches of those who rave about man-eating ETs and the machinations of a sinister "secret government." This sort of craziness has won far more adherents than anyone would have thought when John Lear, Bill Cooper, and their clones first appeared on the scene.

The intellectual collapse of much of ufology does not end there. All across the country groups that once were devoted, at least in principle, to rational inquiry have degenerated into channeling cults. An important figure in a major UFO organization speaks openly of the channeled entity whose blatherings he believes to be indicative of a higher "density existence" which the appearance of friendly space people presages. A recent major UFO conference included ancient-astronaut speculationists, dowsers, channelers, and New Agers among its speakers and participants. At the same time individuals known or suspected with good reason to be liars, flakes, or fools are hailed as heroes by some.

It is not, as Greenwood indicates, a pretty sight. Ufology's collective IQ, never staggeringly high, has slid a few points over the last decade.

The news is not *all* bad, of course. Some of the best UFO research in history has taken place even in the midst of the madness. We of CUFOS are immodestly proud of what we have accomplished in recent years, for example in resurrecting and improving ufology's sole refereed scientific periodical, *Journal of UFO Studies*, and in supporting and sponsoring Don Schmitt and Kevin

Randle's historic inquiry into the Roswell incident. Serious work on the abduction phenomenon continues, both at CUFOS and elsewhere, as cautious ufologists and trained mental-health professionals join forces to uncover the cause and meaning of these puzzling events. Our Belgian colleagues in SOBEPS have carefully documented the remarkable sightings in their and neighboring countries. Elsewhere Jenny Randles, Bill Chalker, Keith Basterfield, and other sane and intelligent ufologists around the world continue to produce excellent research and analysis.

Bad as things are in many ways, Greenwood has taken some of his criticisms too far, in my opinion. Some matters for which he holds ufologists accountable are not really their fault or, frankly, all that important. The supposed decline in public "belief" in UFO reality, even if true (which, without much caring one way or another, I doubt, in view of the consistent popularity of UFO stories in major media and of the continuing stream of books on the subject), has little or nothing to do with ufologists. Ufologists are, after all, a small, isolated group with no power to affect popular opinion except, perhaps, at its farthest edges.

If there has been a decline, I suspect it is related not to ufologists' failings or to the perceived brilliance of the debunkers' case but to the decline of sightings in the past two decades. Dramatic, impressive, prominently covered UFO reports in the papers and on television have an immediacy and an excitement of the sort that has traditionally driven "belief." I am certain that a survey of opinion polls would show that "belief" is at its highest during or immediately after a big wave and declines as the wave recedes in memory.

In any case, what does this have to do with anything? Where UFO research is concerned, it matters little how many waitresses, truck drivers, movie stars, rock guitarists, or certified public accountants "believe" in UFOs. I say "little" rather than "not at all" only because a climate of "belief" arguably reduces the climate of ridicule so that it is easier for witnesses to report their sightings. That's good for us, because it gives us more data, and good for them, because they're less likely to suffer horrendous social consequences for admitting to heretical experiences.

Aside from that, ufology is not, or at least ought not to be, a messianic endeavor. What ufology is supposed to be is something like a holding action; however inadequately equipped for the task, it studies and records events which may prove important to future science even if current science is apathetic. Someday, we assume, science will have to deal with UFOs, and when it does, it will turn first to the best research and writing the most conscientious ufologists produced; if not for us, much valuable information will have been lost. Our goal is modest, akin in a general way to that of the amateur nature-watchers who preceded modern science. Given our resources, that is all ufology can be, and it has, or should have, nothing to do with delusions of superior spiritual wisdom which we are obliged to impart to every passing citizen on the street. All we're doing is carrying water in the expectation that one day science will come to realize it needs a drink.

Greenwood is surely wrong about the reasons for science's current skepticism of the UFO phenomenon. Far from having examined the evidence and found it wanting, few scientists have a clue as to what that evidence consists of, and nearly all those who do know something about that evidence are on *our* side. Surveys of scientists, from Hynek's in the early 1950s to Sturrock's in the mid-1970s, show that the better informed an individual scientist is, the more likely he is to be sympathetic to the possibility of real UFOs. If you don't believe there is a link between ignorance and rejection, ask the next scientist who scoffs at UFOs in your presence what he thinks of the Trans-en-Provence case. (His answer will be, "Huh?") The most pointed criticisms of science's neglect or mishandling of the phenomenon have been rendered by scientists: Hynek, McDonald, Saunders, Sturrock, Maccabee, and others.

No doubt most ufologists have done a lousy job of defending their case in a scientifically coherent fashion, but it does not follow that a scientifically coherent case cannot be made, or that one has never been made (and not just for cases but for hypotheses derived from those cases; see, for example, Michael Swords' masterful writings on the extraterrestrial hypothesis). Greenwood, moreover, gives ufologists too much credit or blame for encouraging scientists' antipathy to UFOs. It is a rare scientist indeed who knows the name of even one ufologist, living or dead. Scientists' hostility owes more to the uncritical portrayal of UFO reports in popular media than it does to the pronouncements, however inane, of self-appointed UFO experts.

It is hard to believe that any scientist involved with the SETI project gives the faintest damn whether ufologists approve or disapprove of what he is doing. So why should Greenwood care? For what it's worth, I think the SETI program is a waste of tax dollars and scientific resources. So do a lot of astronomers. In the scientific literature SETI has been criticized as essentially a religious enterprise; Carl Sagan, for example, sounds exactly like a contactee disciple (as historian of science Michael J. Crowe has impolitely noted) when he writes that extraterrestrial radio signals could provide us with the knowledge that will enable us to "avoid the dangers of the period through which we are now passing."

If you remove UFOs from the equation, there is zero evidence for extraterrestrial life; all that remains is the faith that somewhere out there, friendly space people wait to communicate with us. The United States government should not be bankrolling Sagan's spiritual quests. (In a wonderfully iconoclastic essay [*JUFOS* 1,1, old series] McGill University psychologist Don C. Donderi argues that SETI is best understood as an anxiety-reducing,

socially acceptable response to astronomers' deep albeit unconscious unease about their failure to address the UFO evidence.)

In any event, the scientific community could only profit from the investment of some of its money on UFO research. Real science is expensive—hugely expensive—but if no real science has been attempted, the conclusions that come from real science cannot be claimed. If they want their anti-UFO rhetoric to amount to more than empty posturing, scientists cannot continue to refuse to devote time and funds to the UFO question while using their ignorance and inattention as excuses for further neglect.

On those rare occasions that time, money, and scientific expertise have been brought to bear on individual UFO cases, the results more often than not have indicated the presence of an extraordinary phenomenon. Condon may have been loathe to acknowledge as much, the contrary findings of the Condon report's actual text notwithstanding, but France's GEPAN had the integrity to face reality after it expended its best efforts— investigative, intellectual, and technical—in the documentation of the Trans-en-Provence CE2. (It concluded that "a very significant event . . . happened on this spot" and that to all appearances it involved a remarkable technology.) Had those resources not been available, Trans-en-Provence would have been just another of those merely "suggestive"— in other words, inadequately investigated —UFO cases. To the extent that experience teaches us anything, it is that serious, well-funded scientific UFO study of the most potentially promising cases will produce pay dirt of the richest kind.

Barry Greenwood and I have expressed our views of ufology's current crisis. Now, if you feel you have something to contribute, *IUR* would like to hear yours. Please hold your submission to 500 words or less and send it on. The most interesting observations will be published in a forum on the subject in a future issue. —*Jerome Clark*

Search — *continued from page 9*

come forward to refute his testimony? Every other professional archaeologist contacted who knew him has attested to the character of Winfred Buskirk. (All, by the way, who were on the Plains of San Agustin in the summer of 1947 deny seeing, hearing, or knowing anything about a crash on the plains.) Buskirk has agreed to take a lie-detector test.

On his side, Anderson's naming of Winfred (not Adrian) Buskirk as the leader of the archaeological team at the crash site on the Plains of San Agustin appears, upon investigation, to be dubious. Randle and Schmitt have, upon *extensive* investigation, found other flaws and discrepancies in Anderson's story and will publish their findings elsewhere. Anderson has apparently passed a polygraph test "with flying colors," as Friedman puts it. He maintains that he never saw "Dr. Buskirk" again after that summer day on the Plains in 1947. The evidence suggests, however, that the opposite may be true: that Anderson never laid eyes upon his "Dr. Buskirk" until 1957. If not for the sketch, Anderson might be able to sustain his claims—but the sketch betrays them.

It may be that a face-to-face meeting, if one can be arranged, between Anderson and Buskirk will be necessary. As for "the archaeologists," I am still searching for them, but thanks to Anderson's Identikit sketch, we know that Adrian Buskirk or Van Buskirk is not one of them. Funny thing, I can't remember the first names of my high school teachers either.

Acknowledgments

I wish to express my appreciation to Stan Friedman for providing the motivation and the tools necessary to undertake the investigation of Dr. Buskirk as well as Kevin Randle and Don Schmitt for providing additional insights plus the follow-through to conclude the investigation. ■

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was caused by ultraviolet radiation. In further support of this conclusion the pilot said that his skin was sensitive to the touch but not painful. Yet severe sunburn is most painful. Finally, a normal sunburn does not produce a thick crust as occurred here.

This physiological evidence raises the question of whether microwave energy could have caused the pilot's facial skin burn. It is possible that radiation in the 1-10 cm wavelength range could have penetrated the canopy and literally cooked his facial tissue from the inside out. The power density to achieve such a burn is not known. Of course there may be other explanations. One would not expect any direct influences by microwave energy on the airplane's on board electromechanical or magnetic-sensitive systems.

Conclusions

This aerial sighting of an unusual cigar-shaped object over the Ural Mountain region of the central Soviet Union has allegedly produced an intense if temporary physiological (skin burn) symptom which remains unexplained at this time. It is problematical whether there is a direct relation between the strange hovering object and the burn. Also problematic is the mechanism by which the energy was transmitted to the skin. The fact that no electronic or magnetic instruments on board the airplane

were affected raises further questions about the nature of the radiation involved.

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Truth — *continued from page 16*

country. No one bothered to point out that Hill was also a victim of racism, since black women are, at least in some ways, even more of an oppressed minority than black men.

With abductees, the mainstream polemicists also try to focus on issues of fantasy, financial motive, and even, in the case of one particulary unhinged debunker, charges of behavior that aids international Communism. Anything, that is, to avoid an examination of the reports on their merits and an inquiry into their truth. It is fair to say, then, that the basic tactic of the establishment is to avoid at all costs a fair evaluation of the charges made against it. Even more depressing is the fact that too many ostensibly ethical mainstream scientists would rather personally discredit someone reporting a UFO abduction than investigate the actual claim. As J. Allen Hynek often said, "Science is not always what scientists do."

The stacked deck

After demonstrating the virulence of their personal attacks on anyone, however respectable otherwise, who brings such unwelcome news, some members of the political and scientific establishment ask this quite infuriating question: Why did you hesitate so long to bring your charges forward? Why didn't you file a lawsuit or call the FBI? Sex-abuse and incest victims, UFO abductees, government whistle-blowers, and others all find themselves in the same no-win situation—condemned for hesitating to report the truth, when they know that later events will justify their hesitancy.

The Thomas hearings and the attacks on Hill echo on a national stage what UFO investigators have known for years: the cards are stacked against anyone who dares to challenge the status quo, particularly in the area of truth-telling. Scientists, officials, and military officers—Thomas, Condon, and Menzel are but three examples—will lie or mislead to protect themselves and the entrenched beliefs and positions they hold. The outsiders who wish to bring uncomfortable truths to public attention—Hill, McDonald, Charles Hickson, Debbie Tomey, Jesse Marcel, and thousands like them—will be attacked subtly or mercilessly with the massed might of orthodoxy. Intelligence and clear intuition are desirable qualities in UFO witnesses, investigators, abductees, or governmental truthtellers like Anita Hill, but resolute courage is an absolute necessity. ■

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claimed had made something like $5,000,000 from their writings about the phenomenon), B/C had not proven their case. Things would go on as before.

Michael Chorost, writing one of the increasingly lengthy presentations on circles the *MUFON UFO Journal* has taken to publishing, calls the hoaxers' story "improbable." The journal (*The Circular*) of the main international crop-circle group (Center for Crop Circle Studies) is fair but pronounces itself "quite unconvinced" of widespread hoaxing.

Conspiracies and credophiles

In an October 1991 newsletter Delgado makes an extraordinary claim: that a "network of intrigue" involving the British government and two other countries is out to discredit him personally and cereology in general. B/C (who come over to me as a pair of amiable old codgers who thoroughly enjoy a good laugh) are hinted to be pawns in some vast disinformation scheme which makes Watergate pale in comparison. All of us in cereology do a wonderful job of discrediting ourselves. Why should any government body need to speed money to do it?

A live television debate between the hoaxers and key members of the crop-circle community, minus any of the plasma-vortex theorists, descended into near farce when cover-up claims were bandied about by another well-known crop-circle figure, who demanded to know which government agency was paying B/C. B/C roared. So did the audience.

So what *is* the truth? B/C still have questions to answer. Partisans of the plasma-vortex theory are inclined to agree with Meaden: only the simplest patterns are part of the real phenomenon. The complex formations are a hoax which has grown up alongside the publicity and hysteria.

From my point of view B/C's story holds up when one looks at it carefully. They are *not* saying they have fabricated more than one in 10 of the known circles worldwide. The media stories are exaggerated. "Hoaxers fake some circles" is no big deal, while "hoaxers con the world" is a tale you can market as big news.

B/C say they began with simple patterns and created ever more elaborate ones when the UFO community failed to bite at the lure of extraterrestrial ground markings. Thus, when Andrews, Delgado, and Meaden appeared on the scene, they were delighted. Seeking to play up the theories that stressed a mysterious intelligence behind the markings, they tried to damage the vortex theory with their amazing shapes and pictograms.

Significantly, however, B/C say they have never traveled outside the Hampshire and Wiltshire area and so accept that any circles beyond here are either the genuine article or (as they suspect and I know to be true in many

cases) hoaxes by others getting in on the act. They do not appear to be insisting doggedly that the entire circles mystery is a fraud.

B/C are familiar with the history of the circles phenomenon. As a consequence their story explains many of the hints cereologists claim for an intelligence behind the circles. For example, in a celebrated case, Taylor said one day that a Celtic Cross was needed next. Lo and behold, on his next flight over the same area, that is what he found. B/C claim they infiltrated circles-research groups, sat in the pub where the crop watchers gathered to chat about the latest news, and so overheard conversations which gave them the leads to follow. We know they attended at least one lecture Fuller and I gave as well as other BUFORA events. They were also well-read in the literature beyond *Circular Evidence*.

Even with the problems in the men's story, I have little doubt that B/C created plenty of circles and may be the single most important factor in creating the myth of a nonhuman intelligence behind these patterns.

Expressions of doubt and skepticism are unwelcome in many quarters. A bitter struggle is afoot. Few persons realize, for example, that Fuller lives under a lawsuit threat from one of the world's best-known cereologists, or that another internationally renowned figure in the crop-circle community prevented me at the last moment from giving a lecture to a conference in Hamburg, Germany, this summer when he refused to let his arguments stand alongside my own.

Most people involved with this subject believe they are right, naturally enough, and are convinced the circles are of huge global significance. They have every right to their opinions. They ought also to understand, however, that they may be wrong. A healthy self-critical look is impaired, unfortunately, by the emotion, money, prestige, and egotism that have come to dominate cereology. In a more perfect world, perhaps, its practitioners would realize that it is high time that stock be taken. ■

CUFOS volunteers

CUFOS has often used the talents of its Associates for specific projects over the years. These projects have been quite diverse, including analysis of a survey we did of our Associates, translations of articles from French publications for *IUR*, assistance in locating witnesses for the Roswell event, forwarding interesting articles to the Chicago office, acting as a consultant for our abduction research, and assisting with the organization of the library and archives. We want to remind everyone that there are many ways to become more involved with CUFOS, no matter your particular talents, educational background, or interests. If you want to volunteer or simply ask for more information about these activities, contact Mark Rodeghier or John Timmerman at the Center for UFO Studies, 2457 W. Peterson, Chicago, IL 60659.

Letters

Childlike wonder

To the editor:

I have read your editorial "Somebody Must Be Behind It" in the September/October issue of *IUR*. As always I enjoyed your commentary. I must beg to differ with you, however, when you assert that Jacques Vallee is not a profound thinker.

Contrary to what you have stated in your editorial, I believe that Vallee is perhaps the most profound thinker in ufology today. He is an open-minded thinker, and this, in my opinion, is perhaps better than being profound. If we are ever going to find an answer to any one of a thousand-plus questions which would move our novel science one step closer to a legitimacy which would be difficult to dispute, we must approach perplexing issues and questions in much the way Vallee does—and that is with a childlike wonder and curiosity which allow for the possibility of anything to be true.

In ufology there are few hard facts and an overabundance of speculation. Vallee's accepting and unbiased approach to truth-seeking is just what separates him from the average ufologist. Until we can render proof of the correctness of one theory over another, we must embrace and fervently study every available thought and opinion. Nothing has been proven or discredited to my satisfaction. Let us not bark up one or two trees when there is a whole forest out there.

Michael A. Melton
Clovis, New Mexico

Time-traveling UFOs

To the editor:

Michael D. Swords' "UFOs as Time Travelers," September/October 1990 *IUR*, and David M. Jacobs' "Notes on Time Travel," July/August 1991, show that the time-traveling hypothesis is being considered seriously, though certain paradoxes seem to militate against it.

While the concept of a quantum wave-front universe would neatly solve the paradox problem, I have long been asking myself whether the very paradoxes theoretically to be expected in a Newtonian one-at-a-time universe couldn't possibly confirm the time-travel hypothesis and related concepts.

Nearly three decades ago (in *Flying Saucer Review*, March/April 1963) I suggested that the UFO phenomenon may possibly have something to do with a manipulation of the space-time continuum and that UFOs could be a

sort of "time machine." More recently (*Pursuit*, Third Quarter 1986) I have tentatively tried to interpret the reported self-starting of automobile engines during or after UFO sightings as paradoxes occurring in a Newtonian one-at-a-time universe. Such effects could be produced by an interference with the space-time continuum, the worldlines, at points lying in the past as seen from the respective present in which we observe those effects. From the viewpoint of an observer who (wrongly) regards the past as unchangeable, such effects would seem to be noncausal or even acausal.

According to a hypothesis put forward by James McCampbell, self-starts may be the result of anomalous breaker operation caused by an ionization of the air within the breaker casing. Notwithstanding that possibility, however, there are at least some cases in which the description of the events as given by thewitnesses does not support this idea. It seems also that with respect to the so-called EM effects in general, some ufologists are reconsidering the traditional approach (see Jerold R. Johnson's "Vehicle Interference: A Cautionary Comment," *IUR*, January/February 1990).

Instead of letting paradoxes discourage us, we would do well to remember the quote beneath the masthead of early issues of this magazine: "There is no hope of advance in science without a paradox."—Niels Bohr.

Luis Schoenherr
Innsbruck, Austria

Circles and vortices

To the editor:

Warren Betts makes a common error in his criticism of Jenny Randles' "Nature's Crop Circles, Nature's UFOs" (*IUR*, September/October) when he dismisses the theory that crop circles are caused by thermally induced vortices.

In fact, Terence Meaden's atmospheric vortex theory concerns a previously unrecognized *descending* vortex mechanism which is not triggered by insolation and which occurs more often by night than by day. Such a mechanism would be necessary to explain why the majority of circles display *diverging* swirl patterns rather than converging patterns which might conceivably be caused by ordinary ascending wind currents. For a more detailed description of the ring vortex mechanism being postulated, see David Reynolds' article in *The Crop Watcher* 5 (May/June 1991). For a list of two dozen meteorologists prepared to support or at least to consider Meaden's vortex mechanisms, see issue 1.

Though Betts is quite right to point out that the vast majority of ordinary vortex events involve nonstationary mechanisms, he seems to ignore the testimony of almost 30 witnesses who claim to have observed wind vortices doing precisely that: remaining stationary enough to form precisely defined circles. The Tomlinsons report that they were struck by the wind vortex that created two circles connected by a spur at Hambledon, Surrey, in May 1990.

Such evidence is strangely absent from much of the material currently being circulated by the "cerealogists," but whether Betts likes it or not, this evidence exists and *must* be debated.

Paul Fuller
Editor, The Crop Watcher
Romsey, Hampshire
England

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